

WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BREAKING THE WAY FOR FUTURE GENERATIONS.

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The truth shall make you free.—Jesus.

In the days of the voice of the seventh angel, the mystery of God shall be finished.—St. John the Divine.

Whereof I was made a minister to preach the unsearchable riches of Christ, and the mystery which from the beginning of the world hath been hid in God.—Paul.

THE WELLS' REIPROCATING BALANCE ENGINE— A NEW ERA IN THE MECHANICAL APPLICATION OF STEAM.

In this age of progress and improvement we always feel a pride and pleasure in noting the rapid advances toward perfection, which are constantly made in science, and in the art of manufacture. Perfection itself is unattainable; therefore, whilst our utmost efforts may be made to approach it, the way will always remain open for further progress. This is seemingly a beneficent provision of the Creator, securing to us endless novelties and affording continued inducements and opportunities for improving ourselves and our condition. The sciences of chemistry, philosophy, astronomy, are all unlimited and boundless in their resources for knowledge and information, and can never be fully comprehended. So with the mechanic arts: the steam engine, with all the vast and varied improvements which have been wrought upon it, is not yet perfect and will not be. How dull and uninteresting, indeed, would everything seem, if, with all our needs and ambitions there should be no possibility of adding to our little stock of knowledge by increasing facilities and developing resources.

Perhaps, by far the most important single improvement which has yet been effected in mechanical appliances by steam power is the subject of this article—the "Wells' Patent Double Piston Reciprocating Engine," which is now being manufactured and in operation, and proving to have a capacity above what has been obtained, viz: one-half the space, one-quarter the weight, and three times the power and speed of any other kind of engine, with equal, if not greater durability. Though equally well adapted to all uses, our principal object, in this instance, is to explain more particularly its exceeding fitness for the highly important purpose of steam navigation.

There are, perhaps few, if any, mechanical appliances which have a more varied capacity or require a more acute perception with judgment and discrimination in their proper construction than does the steam propeller wheel; though of itself apparently simple and without complication of parts. Its particular diameter, with form, size, and set of the blades, all depend more or less on the size and model of the vessel to which the wheel is applied, and the power and velocity of the engine by which it is driven. While the pitch may vary with effect anywhere between forty or forty-five and seventy and seventy-five degrees, the blades may and do have a great variety of form—some long and narrow, others the reverse, the working surface flat, or more or less concave, and the periphery either straight, curved, conical, spheroidal or helicoidal. What is known as the "Naval True Screw," has, of course, a diagonal pitch, or at an angle of forty-five degrees.

As this is best suited to one kind of vessel and one particular rate of speed, it will be conceded that the size, form and pitch would not be equally suited to two vessels of equal tonnage, but of different model, and use or service. In other words, the same kind of wheel would not be alike serviceable and effective on a tug, and on a yacht or passenger ship. The action of the ordinary ponderous single crank engine being necessarily slow, wheels of large dimensions have a longer or coarser pitch, with a greater number of proportionally larger blades, while the blades on smaller wheels may be fewer and their set or inclination finer, according to the light and quick working of the engine. Now, the more directly abaft a propeller wheel the water resistance can be brought with a given pitch of blade, the more directly forward the propelling force will be applied.

A certain pitch or inclination of blades, however, is indispensable. With the blades set either fore and aft, or athwartship, there would be no propulsion. And although in the former case there would be direct tangential or side resistance, in the latter there would be neither propulsion or resistance. Consequently, a wheel with a finer pitch

will admit of an increased velocity in a ratio to the diminution of the pitch, and with a much easier and more effective action. Therefore, it may readily be perceived what advantages for this particular purpose may belong to an engine having three or four times the power of those now in use, and with a capacity for speed only governed by the force and velocity of steam.

The effect of a fine pitch and high velocity was fully demonstrated some time ago on the River Thames by a Mr. Thornicroft, who constructed a propeller launch or yacht 43 feet long, with a steel engine and boiler making 498 turns per minute, and running at the rate of 22 miles per hour. An engine capable of driving the same wheel eight or ten hundred revolutions per minute would inevitably produce a still more favorable result, notwithstanding the increased water and atmospheric resistance, while with a perfectly uniform and concentrated motion there would be no jarring or strain on the frame of the vessel. This unequal strain from the irregular action of the single crank engine may be both seen and felt on any of our present propeller vessels in the sudden rising and dropping of the stern, and forward and aft motion of the entire craft at every up and down stroke of the engine. The Wells' balance engine has not the slightest tendency to any such unpleasant and unprofitable results.

While all these advantages are claimed for it in connection with propellers it is not less effective and desirable for side-wheels. For, as with the present engine two parts of the wheels do nearly or quite all the work, with this engine every bucket or paddle would be equally effective with the rest, while at the same time the disagreeable vibrating and jarring of machinery and heaving and surging of the vessel with each and every stroke would be entirely dispensed with and greater speed attained.

Scientists and mechanical experts have for many years past been trying to calculate the amount of steam power lost by the existing means of application—the present reciprocating engine. Condensation, ordinary friction, etc., have been pretty fairly estimated, but what amount is expended in producing vibration and excessive friction by reason of the immense and unequal lateral and vertical straining of the parts could never yet be calculated with any kind of accuracy. They are only perceptible phenomena, which can not be reached by figures. And yet in these respects there are different effects in different situations. The most improved stationary engines, from the balancing effect of their enormous fly-wheels, have perhaps the steadiest motion of any hitherto in use. Yet these, on account of disturbing forces occasioned by their irregular motions have been known to cause with every stroke a perceptible transmission of power through the solid earth to a distance of several hundred feet. When it is considered that this effect is probably the same in all directions, the percentage of loss in such way is not only incalculable but cannot even be imagined. Perhaps no greater disadvantage of this kind can be found in any situation than what prevails on board a side-wheel vessel. Here it is plainly perceptible to the senses of sight, sound and touch by the rattling and shaking of every particle of matter connected with the boat, and by permeating the nerves of all living beings on board, from the soles of their feet to the crowns of their heads. Of course the buckets contribute, though but slightly, to this vibration. Their effect in such way, however, is so slight that an engine with an equal and uniform action would almost if not entirely obviate it. There being but two points on the face of the wheel where full force is applied, and two points where there is no force at all, on all the other parts there is a constant alternate increase and decrease of force from *nil* to *maximum* and *vice versa*, in every half revolution. Consequently, the vessel partakes of what, in nautical parlance, is known as a heaving and surging motion. Or, otherwise expressed, during each revolution of the wheel she is twice receiving a momentum and twice losing the same. It is not to be questioned, or even doubted, that by this motion and in the breakage of arms and buckets or blades, by such irregular revolving of the wheels, fully one mile in ten is lost in running speed. With these existing and known facts it should not be difficult to estimate quite correctly the great advantages derivable from an engine having a perfectly balanced principle with steady rotating motion, retaining the power within itself, and applying or transmitting it directly to the shaft where it is required, without lifting and plunging of

enormous and unequal weights, and consequent jarring and straining of everything within and about it.

That two alternating pistons in one cylinder have double the power and velocity of a single piston in a cylinder of the same dimensions is not less self-evident than that twice two is four. It follows, then, that with no other advantages in combination, the amount of work done by the single piston in a given length of time would, with the same force on the double pistons, be performed in just half the time; or twice the amount of work in the same or an equal length of time. It is equally plain and incontrovertible that with double the expansive force and half the condensation of steam which ensues from following half the distance, and with the ease and regularity of motion secured by the perfect balancing of weights, and the consequent absence of undue friction from disturbing forces, fully 25 per cent. still greater velocity would inure under an equal or less pressure of the steam. The power and velocity of the engine are in this way enhanced to more than three-fold the power and velocity of the common engine. Add to all this an unlimited capacity for speed, which cannot be claimed for any single piston engine, and it would be difficult to estimate with correctness the comparative degree of excellence attained by this principle over that in common use. The difference shown would, in fact, be not unlike that which would be seen from a comparison of main strength and stupidity on the one hand, and mechanical art and scientific exactness on the other. The principle of its construction and operation being in perfect accord with that of the universe—system of form and equilibrium of motion—renders it susceptible of an almost incalculable velocity within that of steam.

All the above enumerated advantages have been amply demonstrated as belonging to this engine on a small scale; and if it is thus effective on a small scale, it is still more so on a large one. For, with all its parts evenly balanced, thus dispensing with unequal strain from immense weights, and with a uniform motion devoid of oscillation and vibration, and with no undue friction and abrasion, it is still more at home and better adapted to a 5,000 H. P. steamship than it would be to a coffee mill or pea-nut roaster. For silk factories or other establishments requiring steady operations of machinery, and for saw-mills, rolling-mills and the like, where direct action and high velocity are most desired, it is just the one thing needful.

Locomotives can be driven, with a constant adhesion to the track as directly as if hauled by a line, and with greater safety at 100 miles per hour than at 50 miles with the present means of propulsion.

A small model of this engine may be seen in operation at the office of Mr. J. R. Wells, 95 and 97 Liberty street. We understand that this gentleman proffers to run the mail train between this city and Philadelphia in an hour and a half, and between here and Chicago in sixteen hours, without the slightest danger from any source, except obstacles or broken rails. The presence of obstacles or obstructions cannot, however, be hindered by any particular construction or operation of an engine, they being apart from and independent of the rolling-stock; but a broken rail would unquestionably be a rare phenomenon with engines of this description. For, without running in an oscillating or curvilinear direction, as do those at present in use, which impinge alternately one on each rail in every revolution with almost the entire weight of the machine, there would be no further liability to break the rail, even in frosty weather, or to crowd it out of line.

Economy of time, space and weight is the grand desideratum in mechanics and mechanical inventions. Hence the great improvements that have been wrought in the use of steam power over the comparative clumsy mode first introduced on the Hudson River by Robert Fulton, at the rate of five miles per hour, and that of our respected Peter Cooper when, with his "baby locomotive" (the first one on this continent) he ran from Baltimore to Washington with about an equally marvelous velocity. And even these performances were then very naturally hailed as great achievements. Yet there are many at the present time, much like a certain prominent member of the "Pacific Mail Company," who recently declared that the rubicon had been passed and no further improvement need be expected in steam machinery. But both he and they will soon acquire more knowledge with their days by learning that as much economy in the above respects has been effected by the development

Wells' Reciprocating

of this new principle as is shown to have been gained by the many and various improvements which have been made since those former days of Fulton and of Cooper.

NOTES FROM LOIS WAISBROOKER.

SAN JOSE, CAL. DEC. 15

Dear Weekly—I gave my first lecture, last night upon "The Bread and Butter Question," eliciting the following notice from the *San Jose Mercury*:

"Mrs Lois Waisbrooker's lecture on the 'Bread and Butter' question, at Central Hall last night, was an able and instructive effort, and was replete with valuable suggestions. She predicts the ruin of the country or the absolute enslavement of the laboring men, unless a national movement is organized to put down the centralization of wealth, stifle corruption, and lift up the natural industries of the land."

I take the principles laid down in Mr. Densmore's "Economic Science" as the basis of argument, for to me, those principles are axiomatic, and they cover the ground also laid down in one of your "Seven Principles" that pertain to a "New System of Government" to wit: that which shall leave men possessed of the results of their own labor.

The "Bread and Butter Question" or how shall the comforts of life be secured to all, is the question of questions. It is of more importance, has a greater bearing upon the welfare of the people, both here, and in the future life, than has any system of theology or religion that has ever been propagated upon the face of the earth.

Our competitive systems of industry, of trade, the struggle consequent upon them in every department pertaining to the sphere of wealth, makes Ishmaelites instead of Israelites of us.

They stand across the path of woman's freedom, and of every other department of progress as well, and I know of no more important field of labor than that of showing up the causes of the evils from which we suffer, by the unbalanced condition in the sphere of wealth.

Everywhere, in all departments of business, one man, or one class of men thrives at the expense of some other man, or class of men. Monopolies themselves are besieged by greater monopolies, and must bear down on those beneath them, with all the relentlessness born of necessity, or sink.

We may talk of moral suasion, and heroic self denial, but the suasion that takes our bread and butter from us is stronger. We may bewail the power of wealth, and mourn that the honest poor has less influence than the dishonest rich man, but this state of things will continue till such a limit is set to man's aggressive power in the sphere of wealth, that dishonesty and wealth will be forever divorced.

This aggressive tendency, I find no fault with, but only with its misdirection. Without it, we should be of but little account, but it was given us to subdue the earth, not one another.

As the woman who sells herself legally, who accepts the form of marriage without love, is more respected than is the woman who gives herself for love without the legal tie, even so is the rich man who is a smooth-faced, oily-tongued knave who gets his wealth dishonestly, but manages to keep within the confines of the law, more honored than the strictly honest man who is poor.

And it will continue to be thus so long as the system of competition in the sphere of wealth continues. It is the natural, the legitimate, fruit of the system itself, and we might as well expect grapes of thorns as to expect anything else from it.

We must change the system; and till this is done, preaching and praying, Sabbath schools, Bible classes and missionary associations, temperance societies and magdalen homes, colleges and schools of learning, police force and jails, houses of correction, prisons and gallows-trees will be impotent to roll back the tide of vice, with which earnest souls have so long been holding a hand-to-hand fight.

Strikes are of no use; stirring strife among different classes of laborers can do no good. The various co-operative associations only divide the people into competitive classes and array them against each other, and class competition can become as tyrannical, as unjust, as individual competition.

Nothing short of a national movement can do the work, and our Constitution furnishes the channel through which we can act. We need not interfere with the "rights of property." We can organize a party for the express purpose desired, can persist in our efforts till the people—not the aristocracy, but the people—understand and approve; and then if the giant monopolies that rule our land will not surrender what they control at a fair compensation, we can build new railroads, organize new express companies, such as will act for us instead of themselves—for their own private interests at the expense of the public—we can put up new telegraph lines, and let those that are private property die on the hands of the holders. Should said monopolies rebel or institute war; then let them remember that confiscation is a war measure—one that may be justified by military necessity.

But I must close, as your space will not permit of long letters. Let those who desire to understand more fully the principles upon which the centralization of wealth is based, and also that upon which decentralization can be made to balance and neutralize this centralizing tendency, get and study economic science.

Send to the author, J. Densmore, Concord avenue, Summer-ville, Mass.; or, if desired, I presume the WEEKLY would keep and furnish them.

ANOTHER WAY.

LOUISVILLE, KY., Nov. 22, 1875.

Editors Weekly:—The WEEKLY should be placed in the hands of the working classes and thinkers of America. I think there are many persons who do not know that there is such a paper as WOODHULL AND CLAFLIN'S WEEKLY, who would subscribe for it if they could but for once see a copy. In order to reach this class of minds, I propose to insert a short advertisement in some of the large daily papers, to wit:

Send your address to P. O. Box 3791, New York City, and receive by return mail the most liberal paper published in

America or the world. Its columns are filled with thoughts of vital importance to the human race, which every woman, man and child should read. It leads the van of all reform movements. Send for a copy and see for yourself.

If this idea meets your approval let me know and I will carry it out to the extent of my ability. There are others who might go and do likewise, if they but knew my proposition. Yours for humanity, G. H. KREIDER.

Address 270 West Jefferson st., Louisville, Ky.

[Our correspondent's proposition is an excellent one, and we should be glad to see it copied by many friends.]

A VOICE FROM MASSACHUSETTS.

Woodhull and Claflin's Weekly:

I have given the thought of twenty years to the subject of social life and stirpiculture. In early life I learned that I was the result of unscientific propagation, and saw the necessity of a better understanding of the principles and laws that govern in these matters. I watch with much interest the effects of Victoria's glowing appeals as she moves steadily onward, leaving a bright, shining path in her wake for those to follow who dare and will. That was a grand article from the pen of Allen Putnam, published in the *Banner of Light*. Let us hope that there is still vitality enough left in its managers to do many more bold and brave things. When you come to Boston again you will realize a great and improved change in public sentiment since you were here last. So the world moves and with it, slide and float along those mental and moral fossils who have not the ambition or courage to make any effort to help move it, but are ever ready to ride upon the best seat.

It is almost marvelous to see the change that is being wrought in public sentiment wherever I go, not only among those who are called free-thinkers, but among conservatives and those who call themselves Christians.

I would again call the attention of your readers to two pamphlets by John H. Noyes: "Scientific Propagation" and "Male Continence." Let those who have not read them do so at the first opportunity. Also his "History of American Socialism" is a work that all who are interested in any attempt at associative effort should study.

JOSEPH J. GURNEY.

HARVARD, MASS., Dec. 21, 1875.

A CALL.

I wish to mention again that I desire to become acquainted with those who accept your theories. Although I still retain my own individuality in my investigations, I wish to be recognized by you, if not as a disciple, yet as an ardent sympathizer, and by your friends as one of the brotherhood. I fully believe in the life you propose, and so far as I now comprehend it, I have faith to believe I can live it; and I will say that, though I have heretofore believed in the complex relation of the sexes, I am now willing to suspend judgement on that point and wait for further light. In fact, I begin to see that monogamy may be the highest development after all. I hope to visit the Centennial. Will there, may there not, be arrangements whereby we may all clasp hands during that time? Could there not be some general plan to facilitate private correspondence, by which the social current could circulate—a list of names with P. O. address or something of the kind as an introduction? I am sure many would like to communicate if only parties were known who would respond. Let me suggest that you publish in the WEEKLY an invitation to all who wish to correspond on the subjects you are discussing, to send their address to you, and that you print a list of the names and forward to each upon payment of whatever sum will compensate you. Ever yours for the whole truth, without reference to consequences.

A. WARREN.

VAN BUREN, HANCOCK CO., O., Nov. 21, 1875.

[The list of names that has been furnished us under the call for those who "want the whole truth," and are willing to take the consequences of its reception, was in part intended for such a purpose as our correspondent suggests, and will probably be used in that way, as well as for the specific purpose for which it was sought.]

THUS ENDS THE DREAM.

Thus ends the dream—the fitful slumber past;
I feared so bright a picture would not last.
There was too much of happiness for such
Whose hopes have ever crumbled 'neath a touch.
One fleeting hour of bliss, and then alas!
The picture gone—all but the shivered glass!
And in its place the world's old ruined mass!

Thus ends the dream! But it was fair, if brief;
And my sad heart forgot its olden grief
While basking in the rays of transient bliss,
Nor dreaming that such grief might lurk in this!
A shadow darker than the one around
The olden paths, ere yet this light was found?

Thus ends the dream! And I shall never sleep
Again where such false dreams their vigils keep.
The waking from such slumber but to find
The shadow of bright visions left behind,
Is sadder far than in some ruined wall
To live, and die, and never dream at all!

SELECTED.

SOCIETY AND STATE.

One of the mistakes which stands fatally in the way of the development of a party of real progress is the confusion between society and the state. These are two separate organisms, not one. And the real nature both of one and the other must be comprehended by the progressive party, before it will be able to march straight to triumphant and irresistible success.

But at this day, everybody, progressive and retrograde alike supposes that it is only necessary to prove that society needs

to take charge collectively of a given thing for it to follow, as a matter of course, that that thing must be undertaken by the state. Or, on the other hand, that a thing has only to be shown to lie beyond the province of the state; or, to be unsuited to the management of the civil government, for it to follow necessarily that it is a merely "private" affair, with which society, collectively, has nothing to do. Both ideas are false. Both stand fatally in the way of genuine progress, bringing to an absolute dead-lock various questions of most transcendent importance—questions that imperiously demand a real solution—a solution that will hold water and stand.

The error is immeasurably more excusable, certainly, than many that now lock the wheels of progress, and make "reform" a laughing-stock and a derision. The universality of its prevalence, although no presumption against its falseness, is an excuse for it, if only as showing the difficulty of the question involved. And the mistake is all the more excusable from the fact that the real solution of the question depends upon a comparatively recent discovery in sociological science, but very little disseminated. But it none the less fatally bars our progress, because there are, in fact, many functions of supreme importance devolving upon society collectively, which are not only entirely unfit to be entrusted to any such corrupt, inefficient, and generally detestable government as we now have, but are entirely foreign to the province within which alone the means and instrumentalities, proper even to the most ideally perfect civil government that can possibly be imagined, can ever be effectual.

The question involved is still not an absolutely new one. It crops out almost everywhere in European politics in the form of the growingly popular dogma of the separation of Church and State. It is lost sight of here for two reasons: First, because we imagine popularly that the separation is already fully accomplished in the United States, secured permanently beyond risk of violation by its incorporation into our Federal Constitution, and secondly, because our progressive party insanely imagines the church a thing of the past, about to be swallowed up entirely in the waves.

But in fact, society has normally, (*i. e.*) in its adult stage of development, a double organic action: one of compulsion, more or less; the other of pure willingness. The half-educated mind, however, cannot as yet conceive of any action properly social into which the element of compulsion does not enter. To him, therefore, the state and society seem to be one. And we have all been but half educated hitherto. We have to learn, however, in order to go to work intelligently and energetically in the ranks of the real progress, that there are many functions as fully and entirely social as any we can conceive of, and which must, nevertheless, by their very nature, be fulfilled by agents perfectly voluntary. In a full-grown, really adult society, this purely voluntary action will be as fully organized as the more or less compulsory action. In proportion as it is so organized, the compulsory action tends to diminish, being replaced by the voluntary; and it is this replacement of compulsory organic action by voluntary organic action that is the solution of the grand secular problem of liberty, the actually prevailing insane, immoral and impossible individualism, tending only, like every other form of anarchy, to destroy all liberty of the genuinely human sort. Those who want the liberty of the gorilla must go back to the forest for it.

It is the absence of the voluntary side of the social organism, which is the thing intended in social science by the designation "the church," or its presence only under retrograde forms which doom it to practical effacement, that makes many urgently important social problems essentially insoluble at this moment. There can be no question, for example, that the education, the integral education, *i. e.* the entire bringing up of children, from the very first incipience of the new life in the mother's womb up to adult manhood, may up to and even beyond the grave itself, is a matter of supremely social interest, not in any sense whatever a merely private matter. Yet what a mad sort of progress, forsooth, would it be to have the infant snatched from its own mother's breast by the rude hand of the policeman, in order to its bringing up in such a manner as to suit the state, let the state be ever so ideally perfected. One can well enough imagine a Russian Nihilist, with his so perfectly natural and naturally intense reaction against familism and religion in every form, persuading himself that he favored even so mad a project as this. But it is one that will never be tolerated for a single moment by any free citizen of an occidental republic. The Russian Nihilist himself would be cured of his craze as soon as ever his general gallantry towards the sex began to transform itself into a really sincere love for any one actual flesh-and-blood woman.

RAMSHORN.

LONGVIEW, TEXAS, Jan. 16, 1876.

Dear Weekly—I feel condemned that I have not long ere this sent through your columns an "All hail!" to Mattie Strickland, that devoted girl-woman who has cast her all into the balance that weighs eternal truth against popular sham and cant.

But if I have been dilatory in publishing my admiration of her grand action, I trust she has by this time received the outpouring of my enthusiastic sympathy by private letter.

However, I hold it the duty of all who appreciate the noble example of Mattie Strickland, and who are capable of wielding a pen, to put their sympathy in words for publication in the WEEKLY.

The brave girl has called down enough persecution upon her head to well nigh counteract the beneficent influence of her heart and soul union. One must marvel at her girlish strength to resist the temptation to eat her bread of life in secret and drink the water of salvation, stealing to the jealously guarded fountain under cover of the darkness.

Had he upon whom her fair soul poured out its womanly largess been less a man he might have persuaded her that "stolen waters are sweet and bread eaten in secret is pleasant;" for devoted women are easily persuaded by the sophistry that drops from the silver-smoothed tongue of the

man they love, who has nothing much to lose in the gratifying of his desires.

But Mattie Strickland, whose name should be wrought in letters of gold and hung in pictures of silver, together with that of the honorable man who scorned to compromise either her or his own integrity of purpose by any middle course of worldly wisdom; Mattie Strickland has been saved the common lot of woman—that of falling into the snare, legal or otherwise, of a selfish man devoted to his lusts.

Mattie Strickland and Leo Miller stand to-day in the clear, unimpeachable light of Truth, upon the everlasting rock of principle, presenting an uncompromising front to the legions of sham and hypocrisy; two grand souls against the world of detraction, the father of lies and the dark insidious devil of slander. Though they themselves are overwhelmed in the boiling waters of prejudice and hate, the spirit of their action hath eternal life, and will shine a Bethlehem star to future ages.

I have read the article that has been copied into the WEEKLY and some other "more respectable" journals, from the obscure paper published in the small town that was the home of Mattie Strickland. Its peccility is in direct contrast to the brave utterance of Mattie copied into the same column. Her vindication of her course is unanswerable, so the noble editor had no resource but in disgusting cant and cowardly slurs upon Victoria Woodhull. When argument cannot be met by argument, and logic answered by logic, there is nothing under the sun so all-sufficient in the use of cowardly and malicious blackguardism as a country editor of an obscure paper.

As for the course of the "Hon." Randolph Strickland and his wife it richly merits contempt, instead of by it establishing their claim to "respectability." Evidently they do not comprehend the value of the gem they possessed in Mattie, their child inspired of Truth. What perverse influence was it that evolved her rare essence from the composition of baser matter?

Who dare estimate the selfish grief of Mr. and Mrs. Strickland in the same measure with the martyrdom of their noble daughter! 'Tis time the stupid rabble were taught the difference between a sacrifice of principle and self-immolation for principle. To save her father and mother worldly humiliation. Mattie Strickland could have sacrificed her life's best inspiration. But she chose rather to leave father and mother and cast herself into a den of lions—no! it is a libel on that kingly beast—a den of human jackals better expresses it. Verily she shall have her reward, for the highest heroism is comprised in our being true to ourselves, and until we learn to be that we must play on at the world's miserable game of cross-purposes, sacrificing ourselves to other's selfishness and breeding sinners. "To thine own self be true, and it must follow as the night the day thou canst not then be false to any man." How little that great truth is comprehended!

The Hon. (!) Randolph Strickland and his wife have solicited public sympathy in a manner most shocking to a cultured and delicate sense—so shocking that one is perforce led to the conclusion that only malice could have prompted it—a base desire to put as much odium as possible upon the daughter who has so desperately wounded their self-love in the maintenance of her own self-hood.

Real sorrow makes no public parade of itself; it shuns alike the pretentious intrusion of a curiosity that passes for sympathy, and the absurd "trapping and the suits of woe." One cannot feel deeply for a grief so cheap in its nature as to advertise its need of a spurious public sympathy; a course vastly in keeping with the *modus operandi* of sham.

I beg pardon of the finer soul of Mattie Strickland for these strictures on her parents; justice to her demands that the course of her father and mother be estimated at its worth. She is beset from all points of the legitimate garrison, while they can sit in solemn and ridiculous state at home, holding receptions for the fantastic flourish of that sneering sympathy for which they advertised.

There will be enough to say "I told you so?" should Mattie Strickland and Leo Miller ever be less lovers than now. But the croakers may not have the grim satisfaction of seeing her doomed to her bondage like the more "respectable" of her sex when the exaltation of the passion of love has been legalized out of their lives.

We can none of us vouch for the endurance of a union of the male and female principle in the individuals, though its eternal status in the abstract is as fixed as unerring wisdom. But for one thing I think we can vouch, the dissolution of all demoralizing bonds in Mattie Strickland's and Leo Miller's case, should the spirit of the divine principle ever demand their divorce one from the other. That dismal "I told you so" can have no power over souls that have once braved social ostracism to be free.

But a union consummated as their's has been starts out with fairer wind and stronger ballast than a thoughtless marriage under circumstances of greater "propriety" (?) But should ever their union be annulled by nature after the manner of the vast majority of solemnized marriages, which God forbid! let us hope that no consideration of "appearances" or "propriety," based upon the world's false conception, will serve to hold them in a sickening semblance of a relation that only loving impulse saves from prostitution.

May the inspiration of Truth ever be their North Star, leading out of the Dismal Swamp of social bondage! May they never trail the pure banner of individual sovereignty in the filth of legal debauchery! May they hold possession of themselves though all their kindred advertise in all the newspapers for sympathy from all the cohorts of "good society!"

HELEN NASH.

HISTORICAL REFERENCE TO CHRIST.

To the Editors of the Weekly:—

Since you have copied from the N. Y. Sun a brief communication calling attention to a supposed historical reference to Christ by Tacitus, will you permit as brief a reply which

was sent to the Sun, but thrown into the basket, to appear in your paper?

The passage, if genuine, was written as late as A. D. 117; but the fact that it was never discovered till 1483, is sufficient to impeach its integrity. Tertullian appeals to Tacitus as proof that Nero was the first persecutor of Christians, but does not stumble on the reference to Christ in the same connection. The all-searching Eusebius would have saved himself the necessity of forging historical proofs of the existence of Jesus, if such a passage was then in Tacitus; and I have read the authoritative statement somewhere, that prior to Eusebius one of the emperors of Rome caused thirty copies of the "Annals" which now contain the passage, to be made. I believe there is but one MS containing it, except such as are copied from that one. Logos.

A GIRLS' LETTER.

Dear Mrs. Woodhull—I don't know as you will care to have a little girl write to you, but I guess I will try to, as I think you take a great deal of interest in children. I heard mamma telling what you said in your lecture at Youngstown, about children at school. Although I am a girl only fourteen years of age, I know that what you say about these things is true, and you do not tell one-half the evils that are going on there. I have often told mamma of the naughty things that I have seen the girls do. I hope you will tell everybody about these things so that they may be stopped. I felt very sorry that I could not go to hear your lecture; but I had to stay at home with my little sister. But mamma says if you ever lecture near here again, that she will take all her children to hear you, if it costs every dollar she has.

Your young friend,
CLEOPATRA BALDWIN.
NILES, O. Jan. 10.

REMARKS.

This very nice letter from our young friend was accompanied by one from her mother, which recited some of the practices that her daughter had told her were common with the girls at the school she attended. They are of such a character as to make one cry out in despair for the rising generation, and this special school is no exception to schools generally. Still mothers know or pretend to know, nothing about the horrible things that are being practised almost under their very eyes. What can be expected of the motherhood of the future, when such things as we know are true, are ruining those who must be the mothers of the future race, if we are to have any? Will not mothers wake up to the condition, and have the courage to go to their children of both sexes, and gain their confidence, and then learn what habits the young have acquired through their failure to properly instruct their children in the most vital things of life; not only failure, but refusal to do so when some question of the young mind opened the way to the whole subject. We hope every mother who reads this tell-tale letter of this little girl will never feel at ease again about her daughters, or her sons either, until she is satisfied that her children have escaped; but let us warn mothers that few escape wholly unscathed.

We have received the following letter from our old and well-tried friend, Seward Mitchell, late of Cornville and South Exeter, Maine, but now of Vineland, N. J., with a special request that it should be published. The writer is a daughter of his:

WASHINGTON, Jan. 11.

My Dear Father—It is very late, yet I cannot sleep without writing to you. I know you are anxious to hear, not "Watchman, What of the Night," but what of Victoria? I must first tell you that I have called on her twice at the hotel—once with Louise and again with a lady friend. We introduced ourselves telling her that we were your daughters. She took us in her arms, and blessed, and kissed us, as she said, for "your father's sake, because we were noble women."

She said, "God will give your father a rich blessing for his fidelity to the cause of truth in its darkest hours. When I was slandered and magined on every hand; when every pen was dipped in gall to sting me, Seward Mitchell's was always driven in my defense."

I left her very reluctantly, for to see her is to love her. I shall call with Emma to-morrow. I went on the stage with Emma after the lecture. She said she could not go home satisfied without kissing Victoria. She looked into Emma's face a moment, and said, "I know you are proud of such a daughter; please bring her to see me."

She told me that "she had been down to the lowest depths of sorrow and despair, hated and despised; but now, thanks be to God, there are rifts in the clouds." She says she is prospering in all respects, as well as she could ask.

She has had a call to lecture in the South, and I can't tell you exactly how many nights, but I think sixty. She had just signed an engagement when an agent came from the West and offered her a much larger sum than the one for which she had contracted to lecture the same number of nights, but as she had never been in the South, and had always been very desirous to go there, she didn't care for the pecuniary difference.

Oh, that every mother in the land could have listened to that lecture. Victoria looked like an inspired angel of light as she stood all aglow with truth before that vast audience. Every one seemed most deeply interested, and all joined in the most enthusiastic applause.

I was very, very thankful, as I sat there listening to her and privileged, and wished so many times that you and many others of our friends could have heard her. Especially did I think of Mrs. Woodman, of Cornville, Me., how she would have appreciated being there. Victoria don't agree with you at all about dressing. She says that she considers that every woman ought to dress in such a way to make herself as lovely and attractive as possible.

She and Tennie were dressed very handsomely, and were really very attractive. Louise was very much pleased with the lecture, and equally so with the lecturer. She says tell you she always agreed with Victoria and all her teachings. But I must bid you good-night, and close. All send love. Ever your daughter, MAY J. MORRILL.

BUSINESS EDITORIALS.

VOICE OF ANGELS.

A monthly journal edited and managed by spirits, under the above title, has made its appearance among our exchanges. It is published at No. 5 Dwight street, Boston, by D. C. Densmore, with the spirit of L. Judd Pardee as editor. Price \$1 per year. This is a bold bid for the patronage that has been given to the *Banner* on account of its "Message Department." The present number purports to be made up, save the publisher's introductory, of contributions from spirits, with several articles from the spirit editor, and future numbers will be wholly the work of spirits. So says Mr. Densmore, the amanuensis of the contributors.

Co-OPERATIVE HOMES IN THE CITY.—All persons interested in practical reform are invited to send their names and addresses to G. W. Madox, 29 Broadway, New York city, for the purpose of securing sufficient number of responsible persons who will unite together to rent a suitable house or hotel upon a co-operative plan, and thus lessen the expense of living. If an answer is required, please enclose postage stamps.

THE ANNUAL MEETING OF THE SEXUAL SCIENCE ASSOCIATION.—The members and friends of this reforming body will meet in Rochester Hall, Boston, Sunday and Monday, January 30th and 31st, 1876.

There will be three sessions each day, commencing at 10 o'clock Sunday morning and closing at 9.30 Monday night. Morning session devoted to general conference, speakers to confine themselves to such experiences and criticisms as belong to sexual history.

Afternoon and evening sessions to be opened by regular speakers, the subject matter of each address to be followed by brief, analytic, and corroborative speeches.

The persons having historic digests of progress, statistics, and other useful information are hereby invited to attend and take part in the deliberations of the meeting.

Among the speakers invited to be present are Leo Miller, Mattie Strickland, Prof. Vaughan, Stephen Pearl Andrews, Prof. R. W. Hume, Anna M. Middlebrook, Mrs. M. S. Townsend, Levi K. Joslin, William Foster, Jr., E. H. Heywood, Angela T. Heywood, Joseph Buxton, Anthony Higgins, Mr. Damon, Susie Willis Fletcher, J. William Fletcher, D. W. Hull, Moses Hull, Mattie Sawyer, Benjamin Todd, Marion Todd, W. F. Jamieson, Dr. J. A. Clark, Maggie Clark, E. V. Wilson, Warren Chase, and others.

On behalf of the Committee. J. H. W. TOOHEY.
15 Pembroke street, Chelsea, Mass.

We still mail our book, pamphlets and tracts—"Free Love," "Mrs. Woodhull and her Social Freedom," "True and False Love," "Open Letter to A. J. Davis," "Letter to a Magdalen," "God or no God," "To My Atheistical Brothers," including my Photo, for One Dollar. Can you favor me? Address Austin Kent, Stockholm St., Lawrence Co., New York. Box 44.

POSTSCRIPT TO A PRIVATE LETTER FROM AUSTIN KENT.

"It now looks as though I could never write more for the press. I am extremely feeble. I deeply rejoice in Mrs. Woodhull's success, and no one but P. Pillsbury has a better right to rejoice, and in some respects, even he has not as good." In love, A. KENT.

SEANCES will be given at the Co-operative Home, 303 Third avenue, as follows, until further notice:

Public Circles on Monday and Thursday evenings at 8 o'clock precisely. Admission 25 cents.

Developing Circles for those having mediumistic powers, will be given on Saturday evenings at 8 o'clock. Admission 50 cents.

Developing Circles for ladies exclusively will be given on Wednesday afternoon at 3 o'clock. Admission 25 cents.

THOMAS COOK, editor and publisher of the *Kingdom of Heaven*, Boston, Mass., who is earnestly and devotedly in sympathy with the new departure of unfolding the gospel and prophetic truths of the Bible, has gone West to labor in the glorious cause of love, and may be addressed or seen at No. 578 Milwaukee av., Chicago. He does not stop to ask how much will you pay him, but will go and preach in public or private assemblies for whatever earnest seekers after truth may feel to give him. Let all who will give him a night's lodging or a dinner to help him on, send in their calls, for it is the Lord's wish and he will provide.

WARREN CHASE, having given up his trip to California may be addressed during January at Ottumwa, Iowa. He will visit Clyde, Cleveland, Alliance and Salem, in Ohio, soon.

CLAIRVOYANCE.—Mrs. Rebecca Messenger diagnosing disease, or reading destiny, if present, \$1 00; by letter, \$2 00. Send age and sex. Address her, Aurora, Kane Co., Ill.

SEWARD MITCHELL has removed from South Exeter, Maine, to Vineland, N. J., where all letters and papers for him should hereafter be addressed.

ALL families and invalids should have Prof. Paine's shorthand treatment of disease—2 small book of forty pages. Sent free on application to him at No. 232 North Ninth street, Phila. Pa.

The address of Nellie L. Davis, is 235 Washington street, Salem, Mass.

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P. O. Box, 3791, N. Y.

Office, 111 Nassau Street, Room 9.



If a man keepeth my saying he shall never see death.—Jesus.

To him that overcometh, I will give to eat of the hidden manna.—St. John the Divine.

That through death he might destroy him that had the power of death, and deliver them who through fear of death were all their lifetime subject to bondage.—Paul.

The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.—James, iii., 17.

And these signs shall follow them: In my name shall they cast out devils; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover.—Jesus.

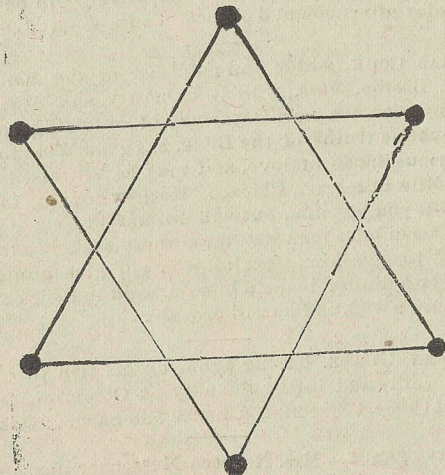
NEW YORK, SATURDAY, FEB. 5, 1876.

We are prepared to furnish a few hundred complete sets of the first series of Bible Articles consisting of fifteen numbers of the WEEKLY, for one dollar, postage paid. Our friends should lose no opportunity to bring these articles to the attention of those whom they can interest. A careful study of all of them is necessary to a complete understanding of the great and all-important truth that is yet to be revealed; which must be carefully and judiciously brought before the world, as the sun comes upon it, bringing first the break-of-day, next its dawn, and afterward its full meridian splendor.

THE DOUBLE TRIANGLE;

OR, THE SIX-POINTED STAR IN THE EAST.

For we have seen his star in the East, and we are come to worship him.—ST. MATTHEW, ii., 2.



This figure is allegorical of the truth, to the exposition of which the WEEKLY is now devoted. It has been clearly shown in our present series of leading articles that it represents the coming blending together of the inhabitants of the earth and spirit spheres in a common brotherhood, and the establishment thereby of the universal human family. It also represents still another and more important truth which has not yet been introduced, but which, defined in a few words, is, God in man reconciling the world unto Himself. We adopt this diagram as emblematic of our future work

DEVELOPMENT IN FREEDOM;

OR THE RELATIONS OF THE ACTUAL TO THE IDEAL.

Therefore, leaving the principles of the doctrine of Christ, let us go on to perfection.—Hebrews vi., 1.

I count not myself to have apprehended; but this one thing I do: Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—Philippians iii, 13 and 14.

Stand fast, therefore, in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage;

For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.—Galatians v, 1 and 13.

For so it is the will of God, that with well-doing ye may put to silence the ignorance of foolish men; as free, and not using liberty for a cloak of maliciousness, but as the servants of God.—1 Peter ii—15 and 16.

But I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I myself should be cast away.—1 Corinthians ix—27.

One of the greatest puzzles of life, to us, has been to understand the reasons for which, when a class of people develops from one standard of truth unto another, they fossilize upon that standard, and become, if possible, more inimical to the next step beyond them, than any of those who occupy ground still further to the rear. Because this has been a puzzle to us, we do not say that there is not a law in the constitution of nature by which it may be explained and understood. Indeed, we know that there is such a law; that every movement in nature, from that made in the original rocks the elements of which have been developed into man, up to and including him, is the result of the operations of an immutable law; and, going still beyond this, that all the phenomena of life, in the several departments of human nature, are absolutely the results of a development that is common to the universe. In other words there is a law of causation; of cause producing effect, and this effect becoming in itself a cause of other and further-on effects, reaching from the first cause of which we can take cognizance, up to and including the last effect that stands now, on the apex of development. No single thing ever occurred that did not have a competent productive force behind it, which force was also a product of some anterior productive movement. Looking at the world in this light, there is nothing in it that can be thrown aside as unworthy to be taken into consideration, when the wise person presumes to formulate the various stages of progression so that the several parts, as parts, as well as their relations to the whole may be better understood.

Considered in this view, it may be easy to comprehend the reasons that cause those who are in the advance to-day, to fossilize to-morrow. They bear the same relations to the growth of human society as a whole, that the blocks of stone of which the building is being constructed, bear to the structure when it is completed; they serve as stepping-stones over which others climb, and upon which others stand to become in turn, the same to others who shall go beyond them still, and higher. Thus, to go no further back than our own day and times, when Spiritualists came out of the churches, the church was more intolerant to them than it has been since to any further-on development, while to this development the Spiritualists themselves, or a large part of them—those who have fossilized in Spiritualism—have been more intolerant of the next stone in this structure above, than any of the sects behind them; that is to say, their out-spoken opposition has been more evident, and their denunciation more bitter than that of those who once were so severe on them.

And what is true of Spiritualists who are the fixed stones over which others have climbed to reach beyond their possibilities, is also true of those who have thus reached beyond. Spiritualism is the last phase of exclusive religious development. To go beyond Spiritualism is to go into freedom; is to begin the next story of the edifice of which Spiritualism completed the next lower. Out of Spiritualism means into Socialism; means into a development which shall include the perfecting and the unification of the several divisions of which the human constitution, both individual and collective, is composed. But out of Spiritualism does not mean into inertia. Beyond it there must still be progress in some direction. In a religious sense, out of Spiritualism means out of all religious law or constraint, or restraint; means into individual freedom; means into becoming a law unto one's self. All development up to and including Spiritualism has been the growth of the individual for the individual; in other words, it has been disintegrating so far as organic social movements are concerned; but when the individual has attained to the altitude of freedom, individually, then he is fitted to become an integer in the constructive development of the future social fabric. That is to say, until an individual is free, he or she is not fitted to be of use in the foundation of a new order of society. Real growth, growth that comes and remains, upon which future growth is to be founded, begins when the subject has attained to freedom. All previous development is rather a casting off of shackles and means and methods; a getting rid of helps after their day of use is over; a casting aside of supports as a cripple does his crutch when he regains his strength, indeed, is a getting ready to begin to stand alone as an individual entity. For, so long as one requires this law to prevent him from falling this way, or that caution to guard him against some other danger, so long has that one not come to an individualized existence; so long has he not been entirely born of the flesh;

so long is he a part and parcel of, and dependent for support upon, that from which he sprung.

It should be remembered, however, that all these things, both for the individual and for the community, are determined by laws as immutable as the universe itself; and that there is neither credit in the absolute sense for those who occupy the higher, nor is there discredit for those who fill the lower stages of development. Indeed, that there may be higher growth, some who have grown to the present standard must remain here, fixed, to become the foundation for the future to stand upon. So, in the general sense, those who remain behind are as necessary to the common plan of evolution as are they who go before. It is all one structure that is being built—the structure of the human family organized, to which there must be the solid, deep-down laid foundation-stone, as well as the cap-stone and embellishments. But heretofore we have been only hewing the timber in the woods; shaping the stones dug in the quarries; smelting the metal in the furnaces, and getting ready the material generally, with which to begin the rearing of the future structure of human society. When the time for this process to begin shall have come, then, like Solomon's temple, the materials for the respective parts will come together, and the building will go up without so much as the click of a hammer. Indeed, the description of the building of King Solomon's temple is the allegorical picture of this very thing of which we speak.

Up to this time at least, it has been the part of the individual to stand in contrast to all other individuals; to rub his sharp corners against the sharper ones of others; to separate from all; to be different from and antagonistic to everybody; to make war upon everything—in a word, to become distinctly individualized; but we do not understand that, having become thus separated and distinct from everybody and everything, that he or she is to so remain; is to forever keep porcupine quills erect to prick every one who may be unfortunate enough to come within the circle of his or her domain. But on the contrary, we conceive that, having become shaped to fill a niche in King Solomon's social temple; having had the sharp angles of temper and the ugly curves of despotism fashioned properly, we shall come into new and perhaps undreamed of relations with our brothers and sisters of the great human family, which, instead of having any existence, has yet got to have even its foundations laid. There are evidences abroad in the world, however, which point to the early laying of the corner-stone of this great temple of the future, into which all the material that the Great Architect of the Universe has been shaping for so many ages, will be compiled. He makes no waste of substance; He cuts no sticks of timber; hews no blocks of stone; casts no images of metal; makes no adornments that He does not intend to use sometime in the process of construction. Neither does He employ any unnecessary hands to oversee His work; neither any useless workers. His scheme is the essence of economy. To begin with, He had no more material than would be needed; and He cannot afford to let any of what He had, be lost. All will be required and will be brought into its use before the temple of God will be completed on the earth.

Therefore, having developed into freedom, we must not say that, here the growth must stop. If individuals feel that they have done their work; if they feel that they have risen to the place which they are to fill, they should remember that there are other parts yet to be prepared, and so remembering, also remember to put no stumbling-blocks in the way of those who from behind them, perhaps, may be pressing on to gain a position in advance of them, to arrive at which they must needs pass those who are to stand still for a while, or permanently. Freedom for to-day means the right to use the powers and faculties with which the individual may find himself endowed, according to the dictates of his or her own judgment; and it means the same for each and every body. Therefore, the person who claims to be free, has no right to set up a standard of observance for his neighbor or his brethren, and demand that they shall live by it. But freedom means a great deal more than this. It means besides that the latent talent within the individual, having the clogs of law and weights of custom set aside, has the right to burst the shell of its inclosure and reach out for itself. It means the gaining of a higher altitude with each circle of ascent it makes, rather than to go round and round in a fixed orbit eternally. Thus, it matters not how high or how low a plane an individual may find himself upon, when he comes to his freedom it is his right and duty to advance beyond it, unless forsooth he be one of the foundation stones which shall forever set itself fixed in the mud for all the rest to stand upon, to be elevated only by future associations as part of the common structure. Freedom means this right, of course; but it also means the right to go on and up until the dome is reached; and it means the right of those in whom the elements that must comprise the dome exist, to have a way prepared in which they can advance to take their places. Perhaps some who shall occupy the loftiest places in the final structure, may still be lying unnoticed in the mud, not even having been moved from the place in which the Master Workman has prepared them for the height that they shall occupy, and of which they even may be still in utter ignorance.

The work to which we refer is the great one of the Universe, and there are engaged upon it all varieties and kinds of workmen, from the Great Architect, to the most insignificant servant. Without being aware of it, all mankind is,

and ever has been, divided into working masses, each having its God-appointed overseers and conductors. It is as much the divinely appointed task of some to lay out the work which must be done; to press the workers on; to point out the pits and obstacles that lie in their way; indeed, to hold up to the gaze of all mankind the ideal of the completed structure, as it is for others to work wholly in separate departments. Those who belong to distinct departments may be known by their confining themselves to some specific work, which, for the time being, seemingly perhaps, has no connection with the common constructive plan, but which will be fitted ultimately into its own specific place.

But it must be borne in mind, that the entrance into freedom by the individual is the point at which he turns from being worked upon, to be a worker upon others. Previous to that point, he is the stone that is being hewn; the stick that is being shaped; the metal that is being molded; the anything that is being fashioned to be something in the future edifices. When freedom, when individuality is attained, then he or she becomes somebody; becomes a separate and distinct individuality, to be known thereafter by everybody as an individual. The previous process is that of putting off, of going through, of, as it were, tearing down the obstacles which exist in the material part of the entity, to permit the spirit which dwells within to reach the central seat of power from which to exercise dominion over all. But the process afterward, is one of building up, of taking on; of aggregating around the individual center, that which goes to beautify the character, and to make it more complete in every sense. If, after attaining to individuality, some shall be able to only appreciate the things that belong to the condition in which they find themselves, such will gravitate to their proper places, while others, having the elements of higher life, will reach out to find it; while others still, whose business it is to oversee the processes, will hold the mirror up to all, that each may find and know his place, and gravitate to fill it.

Hence it is that, now that some of the race have grown into freedom, they cannot understand that there is anything beyond the mere fact of right to do the things that as individuals they are inclined to do; that they cannot understand that there is an ideal life beyond the present, to which freedom is the vestibule, and hence it is that these same some cannot see that freedom means the right to urge an ideal life, as well as the right to live the present one. The higher life is not the one that tends to selfish indulgences regardless of the means by which they are acquired, but it is that life which finds the greatest amount of enjoyment, when it confers most blessings upon others. That person who lives for self alone lives not at all, in the better sense of life, for such a life is isolation; it is the effort of an entity, to make whatever comes within its reach, subservient to its selfish ends, and reducing it to such use, turns it to ashes upon the lips of its enjoyment.

Thus it is that a large part of that which binds the separate parts of creation together—the positive and the negative poles of the races—produces misery rather than that for which it was designed. Love is the attractive power between these separate poles; is the force by which they are united; and when any other power than this is used to force them to unite, the union is seeming only. Hence this attractive power must be set free to do its work, or else the individuals of the sexes can never gravitate to where they naturally belong; and until they do thus gravitate, the beginning of the construction of the human family cannot be made, for that family cannot include any save such as “stand fast in the liberty wherewith Christ hath made us free,” and no one can enter upon such liberty until he or she has conquered self; until the passions and the appetites of the material body become subservient to the higher uses of the spirit, and are made to minister unto it rather than to exist to enslave it by compelling it to contribute to their demands. All higher life is action for some purpose beyond the mere satisfaction that may belong to the act itself, and if no such purpose is attained by any given act, that act is one of selfishness, in gaining the product of which, the greater good that would have flowed to the actor, could he have entered upon it with the higher thought than self predominant, is lost.

While therefore advocating freedom for all, and the right of each to freedom in which to exercise all the capacities with which he may have been endowed by causes prior to himself, there is still an ideal life to which we would have every one reach forward; which we would have every one keep before his mental vision as the objective point toward which his life ought to be directed; and thus condemning none, but justifying all, do what we can to help each one to rise into that realm where “the windows of heaven shall be opened,” and “blessings which there shall not be room enough to receive,” enjoyed.

AT THE NATIONAL CAPITAL.

We feel sure that our friends, everywhere, will rejoice with us for the brilliant victory which has at last crowned our persistent efforts to make the subject of social reform a proper one for consideration on the public platform and in the public press. That there has been a very marked, not to say wonderful, change going on in the public mind relative to this and cognate subjects, must have been apparent to our readers from the treatment which the press, generally—we can say almost universally—has extended us since the be-

ginning of our lecture season, August 20th, at Albany, N. Y.; but it lacked some special and crowning occasion, to which no answer could be made, before it was proper to claim a general victory along the whole line of battle.

That occasion was furnished at Washington. At the National Capital, one of the largest and most brilliant audiences that had ever gathered in Ford's Opera House, assembled on the 20th of January, to listen to a lecture upon “The Human Body the Temple of God,” from one whom the Government, scarcely three years ago, had endeavored to crush. We have never been at a loss to secure the approval of our audiences for the ideas and theories advanced, but the ovation bestowed upon them by this assemblage of prominent men and women representing, as they did, not only the various parts of the world, but also its breadth of intellect, has never been equalled anywhere. From this time forth it may safely be affirmed that social reform is an acknowledged fact.

This is something more than a matter for personal gratulation. It is proof that it is only necessary to be able to get these new truths before representative people to have them quickly become subjects for popular, public consideration, and soon thereafter to become also subjects for public action. It is not necessary that truth shall ever drag itself along the by-ways of life, fearing, or else unable to reach the ears and hearts of those who, at least for the moment, control the public interests. On the contrary, we believe that the time is rapidly approaching in which the truth will be a welcome guest in the places that are, and that should be the highest and the most to be respected in the land. Suppose that when Jesus was on the earth, He had been received by the people who held and exercised the power, and that they had adopted his teachings and enacted them into law? Is it not easy to conceive that we should now have been enjoying millennial life? Now these same teachings are not always to be cradled in a manger; are not always to be rejected by all save the most humble and lowly. But they are to be accepted and lived by those who stand in the advanced positions of society, and become the recognized rules of life and action, both individual and collective. And when this shall come to be, then, and not till then, will Christ's real kingdom have been established on the earth; will the reign of love and good will have been begun.

We consider it a most propitious sign of the times that the truths which lie at the base of social redemption should have received such an endorsement as was given them by that Washington audience, and that this endorsement should be so boldly proclaimed by the press reports. But we do not wish it to be thought that we refer to these things in any spirit of self-exaltation. We are only too thankful that it has pleased the Good Father to appoint us to be servants in this vineyard of truth, and that He has blessed us with the courage and the strength to perform the duties required of us, even so poorly as we have. That we have succeeded as well as we have is not on account of any merit of our own. Had we not had the mighty armament of truth, with which to do battle, all the efforts we have put forth, though they had been backed by the earnestness of a Peter and the eloquence of a Paul, would have come to naught. Therefore, more than all who may have been blessed by the light of truth which has been shed partly, perhaps, by our efforts, have we cause to be humbly thankful for having been deemed worthy to do this work; worthy to help to lift the cause of social regeneration from the mud into which it had been relegated, and to place it on the heights, where the world shall come to worship at its shrine.

Nor could we have been so successful in doing this had not our good friends of the WEEKLY rallied round its standard and helped us to keep its banners unfurled before the people. Every one who has kindly given aid to the cause, either by words or material assistance, has been a co-laborer with us in this heaven-ordained work; and verily such shall have their reward, and their names be enshrined in the hearts of emancipated millions, who, through the aid given by them in faith, when aid was needed, shall come to inherit the blessings of pure and holy bodies; for it is to develop bodies that may be the resident Temples of God, that the work which has been done is destined to accomplish. Therefore, let every one who sees that a substantial victory has been gained; who has been instrumental, at all, in helping to gain it; join with us in thanksgiving to the Power Omnipotent and Omnipresent that the fruits of our labors have begun so soon to return to us; that the bread that we have cast upon the waters is coming back after so few days only.

Nor must we neglect, as further evidence, to refer to the reception with which we met in Congress. It will be remembered that we were the first of our sex to be granted a hearing five years ago by the Judiciary Committee of the House of Representatives on the question of woman's citizenship. So again have we been the first of our sex to be permitted to plead our cause of complaint against the Government, before the Committees, (this time) of both Houses of Congress, on Claims. Nor were we accorded this hearing in any patronizing way, as if it were “by our favor,” but it was given as if it were (as indeed it was) our right, and we feel assured that every member of those committees is convinced not only that we suffered a most grievous personal wrong, but that the power of the United States was foully prostituted in the attempt to vindicate the reputation of a “revered citizen.”

Occurring, as all these things have occurred, on the very threshold of the Centennial birthday of our country's political emancipation, may we not congratulate friends as well

as ourselves that it is an auspicious omen which augurs well for the accomplishment of the further emancipation which is required socially; and that the real dawn of woman's era has come at last; that dawn which shall rise into the mid-day splendor of womanhood redeemed from all the blights that have rested like a mildew on her special mission, and enfranchised by the God-ordained right to become the mother of a race of beings “a little lower than the angels.”

THE GROWTH OF THE HUMAN RACE.

On Sunday, Jan. 16, R. W. Hume, by request, delivered at the Harvard Rooms, an impromptu address on the material, intellectual and spiritual advances of mankind. He commenced by stating that man alone, of all animals on the earth plane, had the power to originate improvements in his condition, and to transmit such improvements to posterity. That, in the human family there were two movements to be recognized; one particular and individual, the other common and general. In regard to the latter movement, which was under discussion, the lecturer said that all the profitable parts of history might be claimed as records of man's victories over matter. The labors of the childhood of our race were similar to those of children. The making of dirt pies, the subjection of matter in its most plastic form, clay, was the first operation, as in Babylon and Nineveh. Having conquered clay he next turned his attention to stone, and piled up six and a quarter millions of tons of it in the construction of the great pyramid of Egypt. To these triumphs of rude power the Greeks added grace, proportion and beauty, though probably their works did not equal those of their predecessors in grandeur. From man's mastery of the ruder materials of which the earth is composed, have sprung the various ramifications of the exhibitions of his power over the same, at first for the use and pleasure of the few, now for the use and pleasure of the many. The present age has witnessed his victories over the more subtle forms of matter, terminating with the dissection of light and heat, and now he is engaged in the examination of those invisible motors that produce the grandest effects, which cannot be measured by the line and rule of the mathematician, or brayed in the mortar of the alchemist.

The lecturer then traced the intellectual progress of our race, in the formation of languages first spoken, then written, and claimed that the children in our primary schools were recipients of knowledge that had been painfully acquired by the labors of ancient philosophers, such as Thales of Miletus, the inventor of the multiplication table, in thousands of years. Intellectual progress, the speaker said, was also exhibited in improvements in forms of government and forms of law. The former originated in the simple despotism of the patriarchal form of government, and, as far as man has yet advanced, may be said to terminate with what President Lincoln described as “a government of the people, for the people, and by the people.” With regard to law, the lecturer stated it to be his opinion that the three most ancient empires recorded in the Bible were governed by imperial edicts—not by laws. Setting aside the laws of Moses, which suited the only theocratic democracy the world ever saw, he commenced with those of the Spartans, which he said were servile laws. These developed into the military laws of the Romans, and were still further ameliorated by the present civil laws of Gt. Britain. But, to introduce the latter, England had to classify mankind, which was objectionable; true, at present they obtain here also, but the time will soon arrive when we shall develop others more consistent with the genius of our republic.

The growth of the spiritual element in humanity, the lecturer said, could only be recognized in the advances made by man in the field of religion. It undoubtedly commenced in gross superstition, but, when invented, gross superstition was probably of benefit to man. The world then was under despotic rule, and the only curb that could be put upon a tyrant was a priest. According to history (save in that of a minute fraction of our race, the Jews), man elevated the inferior animals into gods. The Greeks modified the same as Satyrs, Neries, Harpies, etc., until at last they represented their superior deities in the forms of perfect human beings. The speaker then glanced at the Mosaic theology, and admitted that the first, and the first part of the second command were three thousand years in advance of the time in which they were promulgated, and had secured to Judaism its victory over the paganism of ancient Greece and Rome. “For,” said the lecturer, “Mohammedanism and Christianity are both daughters of Judaism, though the latter has departed from the most important ruling of the ancient faith of Judea, viz.: the unity of the godhead. The Christian tree planted in ancient Rome was there grafted with paganism, and the result is, Christians have three gods; indeed, latterly, the male religion of Moses has, by the most powerful sect of Christians, been humanized and adorned by the introduction of another in the form of the Virgin Mary. The address terminated with a glorification of modern Spiritualism, which was claimed to be the latest and highest development of the spiritual idea of the human family, and was now needed in order to keep it in line with the great advance made on the intellectual plane by modern scientists. At the close of the lecture a unanimous vote of thanks was passed by the Conference to the lecturer for the discourse he had delivered.

SUNDAY MUSINGS.

WE are glad to record an advance in the ranks of conservative Spiritualists, which seems to have taken place all along the line. The reforms so long advocated (almost solus) by the WEEKLY, are pressing forward their claims for notice, and are receiving the attention they merit in the most staid centres. The taboo so long placed upon the advocates of such momentous changes is being rapidly removed, and the single phase of the phenomenal aspect of Spiritualism no longer monopolizes public attention.

In this city, last Sunday, there were many excellent discourses delivered, two of which we think well worthy of notice. The first of these at the Harvard Rooms, by R. W. Hume, is reported elsewhere in this paper, and the second, by Prof. S. B. Brittan also merits attention. It was an oration on the Lunatics of Speculation, and in it the learned professor alluded forcibly to the wrongs done the laboring classes in the following words. We quote from the *New York Herald's* report of the lecture:

"The most stupendous fictions originate in the business of the world. They are created by the lunatics of speculation, who watch for lawful opportunities to do wrong. They set snares for the simple-minded; they qualify the truth in many ways, until ordinary lying seems, by contrast, quite respectable; they seize the staff of life, and hold on to it, and thus starve the poor. There is no disguising the fact that the laboring classes, even in this country, are suffering under great wrongs that demand instant redress."

Let us hope that Professor Brittan, having thus exposed the evils, will, in his next lecture, point out the remedies. Outside of the readers of the WEEKLY, our fellow-citizens sadly need instruction on the subject.

WE return our hearty thanks to those of our friends, who, for the past few weeks, have been exerting themselves successfully in obtaining subscribers. There are no reasons, save want of effort, that prevent the doubling of our subscription lists. Why will not every one make it a point to obtain one new subscriber to send in when he or she renews? Try it, and see how easy a matter it is.

LIFE-SIZE LITHOGRAPH.

We have just received the first edition of life-size lithographs of Victoria C. Woodhull, from the lithographic establishment of Armstrong & Co., of Boston, Mass. They are splendid pictures, both as a work of art and as likenesses. They are printed on heavy paper 20 x 24 inches, and specially adapted for framing. They will be sent post-paid, securely wrapped to guard against damage, to any address for 50 cents. The common price of lithographs of this size is \$2; but we have arranged with the publisher to furnish them in large quantities at such rates that they can be resold at the price named without loss to us. They are thus put within the means and reach of everybody who desires to have a splendid life-size portrait of the Editor-in-Chief of the WEEKLY, who has devoted her life wholly to the inauguration of a new dispensation on earth, in which misery, vice and crime shall have no place.

In reply to many letters asking for "dealer's terms" we would say that the lithographs may be ordered by express by the half dozen, dozen, or more at 40 cents, the usual price, less the postage. In explanation of the delay that has occurred in sending lithographs we would say that the second edition has been delayed, but will be received within a day or two, when all orders will be filled.—[MANAGING EDITOR].

A BILL has been introduced into the New York Legislature to enable married women to conduct business as individuals, separate and apart from their husbands, and giving them the supreme control of their own property. Now, let a bill be introduced placing the persons of wives equally under the protection of the law with their property, and another step to the final legal emancipation of women will be made.

POSTAL CARD NOTICES.

We feel constrained to say that we must insist upon some attention being given to the postal card notices that have been addressed to delinquent subscribers. Most of these have been twice notified of the expiration of their subscriptions by the sending in the WEEKLY of bills for the coming year; and now they have been notified by a personal card sent to their several addresses separate from the paper. We repeat that we must insist upon some acknowledgement as set forth in the appeal printed upon the postals, or we shall be obliged to resort to more extreme measures to purge our lists of the names of those who continue to receive the WEEKLY with no intention of payment. We also call the attention of subscribers to the bills for renewal of subscription, now being sent out weekly, wrapped in the paper, and request prompt attention for them.

LECTURE ENGAGEMENTS.

The United States Lecture Bureau has just completed an engagement with Mrs. Woodhull for a trip of sixty nights, beginning in Memphis, Tenn., Sunday, February 6th, and extending to all the principal cities and towns of the Southern States. Those who have been expecting her to revisit the West will have to wait patiently until this engagement

expires, when she will make appointments in all Western places where she is engaged. All applications for lectures should hereafter be addressed to the United States Lecture Bureau, care box 3,791, New York City. Our advices are so incomplete that we can make no further announcements, save that the lecture at Memphis is put over until Feb. 6.

MRS. WOODHULL IN THE FIELD.

COMMENTS OF THE PRESS.

(From the *Valley Sentinel*, Carlisle, Pa. Jan. 21 1876.)

Victoria C. Woodhull, whose name has become familiar to the reading portion of the people of the United States, made her debut in Rheem's Hall, on last Monday evening. Mrs. Woodhull appeared on the stage, and for an hour and a-half commanded the entire attention of the audience. She advanced many new and radical ideas, and told some startling truths. Mrs. Woodhull is a very pleasant and fluent speaker, commands a ready flow of choice language and is the most gifted female orator who has yet visited Carlisle.

(From the *Carlisle, Pa., Herald*, Jan. 20 1876.)

MRS. WOODHULL'S LECTURE.

This lady lectured in Rheem's Hall, on Monday evening. The evening was wet and disagreeable. A fair audience was present, however. When Miss Tennie, who has a very pleasing address, had concluded the reading of a poem, Mrs. Woodhull, appeared on the stage, and commenced her lecture, which continued for an hour and a half. In justice to this lady, we are constrained to say that we went to the hall prejudiced against her, but we freely acknowledge that we have never listened to a lecture that abounded with so many solid, substantial truths, and so replete with instruction. We wished, as we heard this lady, gifted with much more than ordinary discursive powers, that every husband and wife, as well as every parent in the place, had been present, for we feel assured they would have been benefited by the lecture. Her ideas, many of them new, contained startling truths, worth the consideration of every well-wisher of his race. Mrs. W. is a graceful and gifted orator; clothing her subject in chaste and beautiful language. Should she visit Carlisle again, she would have a crowded house.

(From the *Mirror*, Carlisle (Pa.) Jan. 18, 1876.)

A good audience assembled in Rheem's Hall last night to hear Victoria C. Woodhull discuss the "Theory of life, socially." Promptly at 8 o'clock, Mrs. Woodhull stepped upon the stage and opened her lecture by reciting from the sacred writ the passage upon which her theory is based, and at once entered upon the consideration of her subject with a spirit and earnestness, which won the closest attention of her audience. Many of her passages were peculiarly forcible, and throughout, the lecture was deeply interesting, thoroughly chaste, logical and eloquent. Our space is too limited to permit even a brief report of the line of argument, or a comprehensive idea of the lecturer's faith, assertion, proofs or theories, but this we must say: throughout, the lecture was such as any pure, intelligent mind could safely listen to and highly appreciate, if not for faith in its teachings, at least for its eloquence, earnestness and manner of delivery. Mrs. Woodhull will have no trouble in obtaining a full house should she lecture here again.

From The *Sunday Gazette*, Washington, D. C. Jan. 16, 1876.)

MRS. VICTORIA C. WOODHULL.

Not the least remarkable of the revolutions wrought in the sentiments, feelings, and conduct of the people of this country, and in the tone of the public press, is that which has taken place in respect of Mrs. Victoria Woodhull, and the peculiar social theories of which she is the especial and distinguished exponent.

A few years since, this lady was the object at which the poisoned arrows of slander, contumely and scorn from a thousand quivers were directed. Every vile and disgraceful epithet within the vocabulary of our language was hurled at her devoted head. All that the ingenuity and malignity of the most unscrupulous could devise was done, not only to blacken and make infamous her private character, and drive her from the public rostrum, but to make her the one social outcast in whose behalf neither justice should be invoked nor respectful consideration be awarded.

With a few honorable exceptions, the entire press of the country lent itself to the ignoble work of abusing and maligning this lady: attributing to her sentiments she never expressed or avowed, theories she was never in affiliation with, and charging her with utterances which were a foul libel on every feeling of her heart. Trampling under foot every generous and manly feeling, losing sight of her claims upon them as a woman and mother, to courteous and respectful treatment, the press everywhere, in its zeal to pander to a morbidly diseased public sentiment, left nothing undone to heap odium on her personal character and make infamous her public teachings. Nor was this all. The power and authority of the federal Government must needs be invoked to aid in the nefarious work of crushing this weak and defenceless woman, whose only offense was that she had stripped away the mask and revealed in all its hideousness the sorrow and suffering, the mental and moral abasement that permeated the social life of our people. She had probed the outward seeming and discovered the leprosy within; she had torn from certain pampered social pets the hypocritical cloak that concealed the deformity of their actual lives, and lo! the Government and press must rush to the rescue, and by abusing the prerogatives of each, seek through defamation and abuse to break the force of the truths uttered.

Had the evils so boldly declared by Mrs. Woodhull to exist been but the figment of a diseased brain; had it not been seen and known of all men that her statements were true; had not both men and women in the privacy of their own homes admitted the absolute necessity for some radical change in our present social system, there can be no doubt but that this lady, under force of all the appliances used for her destruction, must have been driven into an obscurity from which she could never again have hoped to emerge.

But what do we see? Mrs. Woodhull—who but a few years ago was the target at which a thousand envenomed shafts were aimed, against whom myriads of tongues were wagging and myriads of pens scribbling, who was held up as a consummate moral leper, against whom every man's voice and hand should be raised, who could find only second-rate halls in which to be allowed to declare what her views really were, and had these most infamously distorted—is to-day admitted to be engaged in a great and noble work. No longer shunned, her society is sought by the best and purest in the land, and from being an object of vituperation and abuse, she has become one of courteous and respectful attention at the hands of all. No longer driven into obscure garrets and out-of-the-way halls, she finds it impossible to comply with one-twentieth of the invitations received to lecture in the best audience chambers in the land. An end has come to misrepresentation, too; and now the press everywhere discovers an eagerness to acquaint its readers with the views of this lady as declared by herself.

This change, so creditable to the people and press of the country, cannot fail of being especially gratifying to Mrs. Woodhull. She has battled against the most tremendous

odds, and won a signal triumph. Through contumely and scorn; through sadness, imprisonment, and tears; through persecution almost unto death, she has never faltered, but with a courage and heroism born of a conscious rectitude of purpose, has devoted herself with singular fidelity to the work of regenerating her race, and lifting the fell incubus which has well nigh crushed out all purity from the social life of our people.

In the relentless storm of obloquy through which she has passed, in the deepest gloom that has enveloped her steps, in the darkest night of desolation and misery that has come upon her life, this lady has never for one moment allowed her faith in a final vindication of her own character and the correctness of her principles to be shaken. And that vindication has come; not in the general acceptance of her views perhaps, but in the acknowledgement of their right to respectful consideration, and in the disposition everywhere manifested to admit that Mrs. Woodhull's advocacy of them in no sense derogates from her claim to recognition as a lady.

It is a gigantic step forward in the direction of solving this vexed social problem, when the best men and women in the land, admitting the necessity for its candid discussion no longer malign those who devote themselves to that behalf; when there is a disposition to call things by their right names, and demand that the standard of moral excellence to which one class is required to measure up, shall be that by which the lives of all classes must be judged.

With the advent of this new era, Mrs. Woodhull will fill altogether a different place in the estimation of the public from that which ignorance and malice have hitherto assigned her. From being denounced as the enemy of a wise, pure, and well-organized social system, she will be recognized as among the ablest of those who have striven to establish it; from being thought inimical to the sanctity of home, she will be looked on as pre-eminently the advocate of unions that shall be unto death, as the up-builder of homes on whose altars will ever be enthroned a deathless and changeless love; and from the lips of many who have denounced and abused her will come forth blessings on her name.

When the thoughts and feelings and theories of to-day have become things that were swept by the advancing cycles into the great eternity of the past; when impartial history has given to each its meed of praise, and the names of individuals have been recorded therein, who, by reason of elevation of thought, refinement of feeling, and purity of living, have most commended themselves to the enlightened appreciation of the world—that of Victoria C. Woodhull will be found embalmed in characters of living light upon its brightened pages, as amongst the truest and noblest benefactors of her race, as one who toiled and suffered that men and women everywhere might be induced to

"Sow love and taste its fruitage pure,
Sow peace and reap its harvest bright;
Sow sunbeams on the rock and moor
And find a harvest home of light."

BEAUTIFUL THOUGHTS.

"Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits."

"Love is the sunshine
That warms into life;
For only in darkness
Grow hatred and strife."

"Serves best the Father he who most serves man,
And he who wrongs humanity, wrongs Heaven."

"There is no such thing as chance in all God's universe."

"Truth feareth nothing so much as concealment, and de-sireth nothing so much as clearly to be laid open to all."

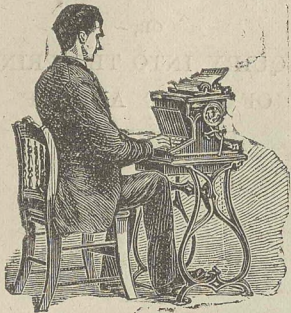
"Satan now is wiser than of yore,
And tempts by making rich, not making poor."

JOHN BEESON AND MARRIAGE.

BY WARREN CHASE.

Our venerable brother makes a strike at marriage in reply to questions, as he says, in the WEEKLY of Jan 22, but strikes so wide from the mark that I take the liberty of pointing it out to him, in the hope that he will tell us more plainly what he thinks about it. His four items of answer apply wholly to the union of the sexes, which is not marriage in this country. There is as much, or nearly as much, union of the sexes out of as in marriage laws. If he had used the words, come together, where he uses marry and marriage, his points would have been nearly correct, except that in the fourth and last item it is often the case that parties are naturally attracted at one time and naturally repulsive at another, or that one often becomes disgusted with the other who was intensely beloved. This occurs very often in our present system of legal tying. But this is not the subject nor the question. Marriage in our country is a legal institution, although clerical gentlemen and ladies are authorized to legalize it by ceremony. It makes the woman the property of the man, changing even her name and that of her offspring to his, and only restricting his control of that property, prohibiting him to murder, and in some States, to whip the property, but allowing him to commit rape on it three hundred and sixty-five times a year, or till the victim dies; or to compel her to bear children, however unwilling she may be, and to take the children from her at will; to so abuse her that she cannot live in the house with him, and then advertise her and forbid any person harboring or trusting her on his account; to rob her of her earnings, as the owner did his slaves, and compel her to work without pay, till life is worn out with drudgery, and all the time abuse her sexually as no brute in creation is abused. As there are plenty of cases where all these evils are inflicted, the instances of harmony are no excuse for the continuance of the law, since they would be as secure and happy without as with it. Here is the marriage law of our country producing more misery and crime every year than ever the slave laws of our country did. It is a shame that we have not more bold and fearless reformers to speak out against it, and that we must shuffle off on the subject of true and false relations of the sexes to avoid attacking the evil. This branch of the great sectarian tree of Christianity bears the worst fruit of any, and yet we have Spiritualists who want to shape anew the tree and save this unholy branch and its evil fruits. I need not again repeat my substitute, as the readers of the WEEKLY already know what it is. Speak out friend Beeson, and let Mrs. Grundy grunt. She cannot hurt you or me.

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New York, June 10, 1875.

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E. H. JENNY.

OFFICE OF DUN, BARLOW & Co., COM. AGENCY,
335 BROADWAY, New York, Dec. 8, 1874.

Gentlemen—The Type-Writer we purchased of you last June for our New York, Albany and Buffalo offices have given such satisfaction that we desire you to ship machines immediately to other of our offices at Baltimore, Cincinnati, Detroit, Hartford, Louisville, Philadelphia, Pittsburgh, and no more to our New York office, 335 Broadway.

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OFFICE OF WESTERN UNION TELEGRAPH Co.,
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ANSON STAGER.

What Governor Howard of Rhode Island says:
PROVIDENCE, R. I., March 27, 1875.

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Gentlemen—We have now had the Type-Writer about a month, and are entirely satisfied with it. There can be no doubt in regard to its usefulness. When I saw the advertisement of the machine originally I had little faith in it. An examination surprised me, but not so much as the practical working has. We have no trouble whatever with it, and it is almost constantly in operation. I think that it must rank with the great beneficial inventions of the century. Very truly yours,
HENRY HOWARD.

MORRISTOWN, June 29, 1875.

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Gentlemen—The Type-Writer which I bought of you last March I have used ever since, and I wish to express my sense of its very great practical value. In the first place, it keeps in the most perfect order, never failing in doing its work. I find also, after having used it for four months, that I am able to write twice as fast as with the pen, and with far greater ease. The mechanical execution has become so far instinctive that it takes far less of the attention of the mind than was the case with the pen, leaving the whole power of the thought to be concentrated on the composition, the result of which is increased vigor and strength of expression. The result is also so far better than the old crabbéd chirography that it is a great relief both to myself and to my correspondents. The sermons written in this way are read with perfect ease by invalids and those who for any cause are kept from church on Sunday, which fills a want often felt by ministers. And altogether, if I could not procure another, I would not part with this machine for a thousand dollars; in fact, I think money is not to be weighed against the relief of nerve and brain that it brings. Yours, very truly,
JOHN ABBOTT FRENCH,
Pastor First Pres. Ch., Morristown, N. J.

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" Chambers street.	8.40 "	10.45 "	" Chambers street.	7.00 "
" Jersey City.	9.15 "	11.15 "	" Jersey City.	7.20 "
" Hornellsville.	8.30 "	1.50 "	" Hornellsville.	7.40 "
" Buffalo.	12.05 A. M.	8.10 "	" Buffalo.	11.45 "
Lv Suspension Bridge.	1.10 A. M.	1.35 P. M.	Lv Suspension Bridge.	1.35 "
Ar Hamilton.	2.45 "	2.55 "	Ar Hamilton.	2.55 "
" London.	5.25 "	5.55 "	" London.	5.55 "
" Detroit.	9.40 "	10.00 "	" Detroit.	10.00 "
" Jackson.	12.15 P. M.	1.00 A. M.	" Jackson.	1.00 A. M.
" Chicago.	8.00 "	8.00 "	" Chicago.	8.00 "
Ar Milwaukee.	5.30 A. M.	11.50 A. M.	Ar Milwaukee.	11.50 A. M.
Ar Prairie du Chein.	8.55 P. M.	7.05 A. M.	Ar Prairie du Chein.	8.55 P. M.
Ar La Crosse.	11.50 P. M.	7.05 A. M.	Ar La Crosse.	7.05 A. M.
Ar St. Paul.	6.15 P. M.	...	Ar St. Paul.	7.00 A. M.
Ar St. Louis.	8.15 A. M.	...	Ar St. Louis.	8.15 P. M.
Ar Sedalia.	5.40 P. M.	...	Ar Sedalia.	6.50 A. M.
" Denison.	8.00 "	...	" Denison.	8.00 "
" Galveston.	10.45 "	...	" Galveston.	10.00 "
Ar Bismarck.	11.00 P. M.	...	Ar Bismarck.	12.01 P. M.
" Columbus.	5.00 A. M.	...	" Columbus.	6.30 "
" Little Rock.	7.30 P. M.	...	" Little Rock.	...
Ar Burlington.	8.50 A. M.	...	Ar Burlington.	7.00 P. M.
" Omaha.	11.00 P. M.	...	" Omaha.	7.45 A. M.
" Cheyenne.	...	...	" Cheyenne.	12.50 P. M.
" Ogden.	...	...	" Ogden.	5.30 "
" San Francisco.	...	...	" San Francisco.	8.30 "
Ar Galesburg.	6.40 A. M.	...	Ar Galesburg.	4.45 P. M.
" Quincy.	11.15 "	...	" Quincy.	9.45 "
" St. Joseph.	10.00 "	...	" St. Joseph.	8.10 A. M.
" Kansas City.	10.40 P. M.	...	" Kansas City.	9.25 "
" Atchison.	11.00 "	...	" Atchison.	11.17 "
" Leavenworth.	12.10 "	...	" Leavenworth.	12.40 noon.
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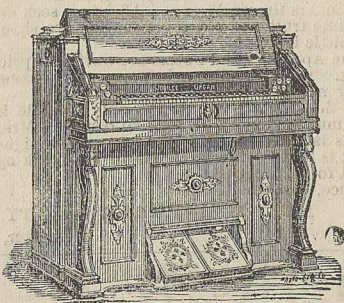
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